grandmother then hung the bird, still alive, round the neck of the girl. Hanging there it was then killed, and immediately afterwards removed by cutting away the lower part of the beak through which the string was passed, leaving this portion still hanging round the girl's neck. The bird was afterwards roasted and eaten by the men in the *dala*.* After the fowl had been removed the girl put on a small apron about six inches square made of strips of leather hanging free from a supporting strip decorated with beads and cowrie shells. Aprons of this kind were manufactured by a man whose special trade it was. The beads on it were made of *mukongo* and the apron itself of cow-hide. The apron given to the bride was not a new one. It was borrowed for her from one of the bridegroom's married sisters, and she took it away with her and wore it until he sent her a new one of her own. At the same time she put on a small " tail " of cactus fibre. This tail, like the larger one worn by married women, was known as *chieno*, and the plant from which it was made was called *tworo*. If there was no fibre ready in the *dala* from which the *chieno* could be made, a fresh supply was gathered after the girl's arrival, and the *chieno* was constructed by a woman married either to one of the bridegroom's full brothers, half brothers, or to one of his first cousins, i.e. to any of the men whom he called " brother." The small *chieno* was presented to the bride by the bridegroom, who first, however, gave her a goat. This goat (*diend chieno*) was in turn presented by the girl to her best friend who had accompanied her from her home and who was expected to remain close to her side until she returned to her mother's care. The bride wore the small tail until certain cattle, known as the *dho golo onyimbo* (the cattle of the casting away of the *onyimbo*) were paid to her father. She then took off both the *chieno* and the *onyimbo*, and they were burnt. I did not, at the time, enquire into the motives and beliefs underlying this ceremony, as enquiries of this kind made through an interpreter seldom have any satisfactory results, but the ceremony is obviously a *rite de passage* marking a stage in the girl's progress from the virgin state to that of a married woman. After the night in the simba hut she was no longer entitled to the name of *nyako*—a maiden—but was referred to as *wiako*—a bride—a designation that was applied to her until she finally left her father's *dala* for that of her husband.

After these ceremonies she was sent back to her home with her companions and to the accompaniment of the songs and rejoicings I have already described (*owuo wer*), taking with her a goat given her by her father-in-law. This goat was called the *diend buombwe* because it was decorated for the journey with festoons of the creeper called *buombwe*, which was also used in this way on other occasions of rejoicing. The goat was given by the girl to her father who could

* Women were forbidden to eat fowls (or sheep) for fear that if they did so they would contract chicken-pox (*luro*).

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641 the time of their grandfathers are constantly brought for hearing, and the complications which ensue would bewilder the most legal mind.

153 The adaptability which they show in learning the lower stages of all kinds of
463 work is a hopeful sign for the future. To the writer's knowledge they are now employed as soldiers, sailors, police, masons, carpenters, sawyers, blacksmiths, gardeners, and boys. In none of these occupations can they be said to excel at present, though at the head-quarters of the Kavirondo Province, Kisumu, the native sergeant instructor is a Jaluo and does his work very efficiently; but, on the other hand, it is only during the last four or five years' time that Kavirondo and the Jaluo have been taken seriously, and for this short time they show a great progress.

153 Combining as they do an undoubted industry and keen trading character with a surprising quickness to learn the lessons of civilization, *e.g.*, their ready change from trade goods to cash in commercial matters or their almost immediate recognition of the advantages which may be gained by taking their disputes to the station for settlement, the Jaluo give us every reason to hope that in them we have a valuable subject race, the study and consideration of which will in a very few years bring to the Protectorate Government a great and enduring profit.